

# 9

## Ichhā,naṅgala Sutta

The Discourse at Ichhā,naṅgala | S 54.11

Theme: The Buddha's noble dwelling

Translated & annotated by Piya Tan ©2013

### 1 Introduction

**1.1 The Ichhā,naṅgala Sutta** (S 54.11) is a short discourse, given in Ichhā,naṅgala,<sup>1</sup> on the significance of breath meditation, or more specifically, “the samadhi of the mindfulness of the in-and-out-breathing” (*ānāpāna-s, sati samādhi*), or more simply “the samadhi of breath meditation” [§3.2]. This is a very common term in the Mahā Vagga of the Saṃyutta Nikāya.<sup>2</sup>

**1.2** More fully, it is called “the cultivation of the samadhi of the mindfulness of the in-and-out-breathing” (*ānāpāna-s, sati samādhi bhāvanā*).<sup>3</sup> From this last term, we can surmise that *samādhi* here is not a generic term for “meditation,” but is more likely used to refer to the breath meditation (popularly referred to simply as *ānāpāna, sati*) being used as a means for cultivating *dhyana* (*jhāna*). This is confirmed by the fact that it is efficacious, especially for the learners (*sekha*, that is, the saints short of the arhat), for the attainment of arhathood itself [§12].

### **1.3 DIFFERENT PRACTICES OF BREATH MEDITATION**

**1.3.0** This is a rare and remarkable text that gives the Buddha's account of his own practice of the breath meditation, and how it benefits both the learners (saints short of the arhat) and the arhats. Apparently, this instruction is given on account of questions by “wanderers of other sects” on what the Buddha does mostly during a rains-retreat [§3; 3].

#### **1.3.1 The Buddha's “perfect abiding”**

**1.3.1.1** The Ichhā,naṅgala Sutta centers around the Buddha's practice of the breath meditation. The significance of this meditation is highlighted by the fact that it is declared by the Buddha to be the “noble abode” (*ariya, vihāra*), the “perfect abode” (*brahma, vihāra*), and the “Tathagata's abode” (*tathāgata, vihāra*) [§11].

**1.3.1.2** *Ariya* here, of course, means “noble,” as the breath meditation ennobles us firstly by calming us and inspiring us with meditative bliss, so that it is easier for us to live a morally virtuous life, and so enhance our meditation leading to dhyana. It is “noble,” above all, in making us a noble saint, an *arya*, even an arhat [§12].

**1.3.1.3** *Brahma, vihāra* here clearly does not refer to the “divine abodes,” by which it usually known. Here, it is an epithet of breath meditation, especially when it leads to dhyana. Hence, it should be translated as “**perfect abiding**.” It is a “perfect abiding” because it is the Buddha's practice, because there is nothing more to be done by him, since he is fully self-awakened. The samadhi of breath meditation gives him the perfect rest from the world, so to speak. It is also the perfect meditation for those who aspire to the awakening of the Buddha.

<sup>1</sup> A brahmin village near Ukkatthā in Kosala country; also called Ichhā,naṅkala (Sn p15). See SD 34.8 (1.3).

<sup>2</sup> A search of the CSCD, using “ānāpānassatisamādh\*” shows that it occurs at least 50 times therein.

<sup>3</sup> (*Ānāpāna, sati*) **Kimbila S** (S 54.10), SD 12.22; (*Ānāpāna, sati*) **Ānanda S 1** (S 54.13), SD 95.12; (*Ānāpāna, sati*) **Bhikkhū S 2** (S 54.16), 95.15.

The dhyana that comes with the breath meditation is also called “the divine dwelling” (*dibba, vihāra*), but we can also translate it as “divine abode,” as in **the Samādhi Bhāvanā Sutta** (A 4.41), well aware that it is a different word from *brahma, vihāra*. After giving the traditional definition of the 4 dhyanas, the Sutta says, “This, bhikkhus, is the cultivation, the making abundant, of samadhi for dwelling happily here and now.”<sup>4</sup>

In **the Venāga, pura Sutta** (A 3.63) the dhyanas are also said to be “divine,” but with a grander name of “the heavenly great high couch” (*dibba uccā, sayana mahā, sayana*). This is the first of three epithets, the other two being “the perfect great high couch” (*brahma uccā, sayana mahā, sayana*) and “the noble great high couch” (*ariya uccā, sayana mahā, sayana*).<sup>5</sup>

**1.3.1.4 Tathāgata, vihāra** is the Tathagata’s abode, the life-style and mental state of the “thus come” Buddha, the fully self-awakened one who arises when the time is right for the benefit of all beings. Only the buddhas are able to teach the breath meditation in full, through the attaining of dhyana, and with the application of insight, ripening in arhathood, total release from the world’s suffering.

**1.3.2 The practice of those aspiring for arhathood.** The Icchā, naṅgala Sutta tells us that those who have already attained at least streamwinning, but not arhathood, and aspiring to do so would succeed through the practice of breath meditation [§12.1]. The Bodhisattva, even as a child of 7, practised breath meditation and attained the first dhyana. **The Mahā Saccaka Sutta** (M 36) related how the child Siddhattha, during the ploughing festival, sits under a jambu tree and experiences the first dhyana.<sup>6</sup>

A number of suttas record that the Buddha, after seeing the ineffectiveness and danger of self-mortification, gives it up. Realizing that there is a “pleasure that has nothing to do with sensual pleasures and unwholesome states,” he recalls having attained his first dhyana as a 7-year-old boy under the jambu tree, and he uses this breath-meditation as the middle way to self-awakening and arhathood.<sup>7</sup>

**1.3.3 The arhat’s practice.** Even an arhat, like the Buddha, continues to practise breath meditation throughout his life. For an arhat, too, this breath meditation, “when cultivated, often developed, brings about comfortable dwelling here and now and also mindfulness and clear comprehension” [§12.2]. Since the arhat is, by nature, mentally free from defilements and happy, “comfortable” here clearly refers to physical comfort. Understandably, with such regular comfort and mental joy, he is both thoroughly contented and equanimous, spontaneously responding to whomever come to him for learning and succour.

The arhat’s “mindfulness and clear comprehension” are always present, even when he is asleep. In this last instance, he is able to recall how he has slept and mindfully reviews it.<sup>8</sup> Here the arhat’s “mindfulness and clear comprehension” are mentioned because it is on their account that the arhat easily gets into dhyana using breath meditation.

## 2 Sutta summary and highlights

**2.1** The Sutta opens with the Buddha announcing to the monks that he plans to “spend three months in solitary retreat” [§2]. During that period, the Buddha will not see anyone, except the monk who brings almsfood for the Buddha [§3]. In other words, the Buddha will be spending a solitary meditation retreat

<sup>4</sup> A 4.41/2:45,1-6 @ SD 24.1. On the Buddha’s “heavenly couch” (the dhyanas), see **Venāga, pura S** (A 3.63,5.1/-1:182 f), SD 21.1.

<sup>5</sup> A 3.63,4 (SD 21.2).

<sup>6</sup> M 36,31/1:246 (SD 29.4); MA 2:290; J 1:57. See also SD 33.1b (4.4.1.1).

<sup>7</sup> **M 36,31/1:246** (SD 49.4), **85/2:93** (SD 55.2), **100,28-29/2:147** (SD 10.9).

<sup>8</sup> Cf the case of Vaṅgīsa’s teacher, Nigrodha, kappa who sleeps with his deformed hands curled up (Sn 343-358; Tha 1263-1278; ThaA 3:198; SnA 346). See DPPN: Nigrodha Kappa Thera.

(where silence is observed throughout). The Sutta later tells us that the “three months” refer to the rains retreat [§3.1].

## 2.2 THE BUDDHA’S SOLITARY RAINS-RETREATS

**2.2.1** We are only told very briefly of the Buddha’s three-month rains-retreat. This is a solitary silent retreat for the Buddha himself, when no one, except for the food-bringer (*piṇḍapāta, nīhāraka*), sees or approaches him [§2]. The Buddha,vaṃsa commentary records that the Buddha, on a different occasion, spends the rains-retreat of the 10<sup>th</sup> year of his ministry in solitary retreat in the Pārileyya forest (BA 3). This is as a consequence of the quarrelsome monks of Kosambī refusing to listen to his admonitions.<sup>9</sup>

**2.2.2** The venue of the Icchā,naṅgala Sutta is the Icchā,naṅgala jungle (*icchā,naṅgala vana,saṅḍa*), where the Buddha probably spends his rains-retreat. Since we find no mention of any rains-retreat at Icchā,naṅgala in the list of the Buddha’s rains-retreat for the first 20 years of his ministry (BA 3), we must surmise that our Sutta refers to the 2<sup>nd</sup> period of the ministry,<sup>10</sup> that is, sometime during the last 25 years. From the simplicity of the Sutta, we could even say that the events of the Sutta belong to the first decade of the second period, that is, the 3<sup>rd</sup> decade of the Buddha’s ministry,

**2.2.3** The Icchā,naṅgala Sutta is valuable in giving us the Buddha’s own account of what he does during such a solitary retreat. Not only does he spend most of his retreat time in meditation, but we are told of the exact meditation that he does, that is, the samadhi of the breath meditation [§3.2]. In other words, he enjoys dhyana using the breath meditation as the basis of his meditation. [3]

## 3 The Buddha’s breath meditation

**3.1** The Icchā,naṅgala Sutta is remarkably valuable because it is a record of the Buddha’s own practice of the breath meditation [§§4-10]. This passage follows the satipatthana pericope of the breath meditation, such as that found in **the Ānāpāna,sati Sutta** (M 118).<sup>11</sup>

**3.2** Here is a schematic list of the 16 steps of the breath meditation following the satipatthana (“focus of mindfulness”) framework representing the Buddha’s own practice:<sup>12</sup>

<sup>9</sup> See (**Anuruddhā**) **Upakkilesa S** (M 128) & SD 5.18 (1).

<sup>10</sup> On the 2 periods of the Buddha’s ministry, see **Notion of diṭṭhi**, SD 40a.1 (1.3).

<sup>11</sup> For the “16 stages of breath meditation for the unawakened, see **Ānāpāna,sati S** (M 118,18-22) & SD 7.13 (4).

<sup>12</sup> For this list relating to the breath meditation practice for the unawakened, see SD 7.13 (Table 4.2).

**Table 3.2** [cf SD 7.13, Table 4.2]**The 16 steps of the Ānāpāna,sati as satipaṭṭhāna  
as practised by the Buddha himself**The 12 steps for getting into dhyana**Contemplation of the body [§5]**

Step 1—Experiencing a long breath

Step 2—Experiencing a short breath

Step 3—Experiencing the whole breath (or whole “body”)

Step 4—Calming the breath

**Contemplation of feelings: Entry into dhyana [§6]**

Step 5—Arousing zest [joy]

Step 6—Arousing happiness

Step 7—Experiencing mental formation

Step 8—Calming both zest and happiness

**Contemplation of the mind [§7]**

Step 9—Experiencing the mind

Step 10—Gladdening the mind (shining the meditation sign)<sup>13</sup>

Step 11—Concentrating [stilling] the mind (sustaining the sign)

Step 12—Freeing the mind

**Contemplation of dharmas [§8]**The 4 steps to take after emerging from dhyanaStep 13—Contemplating on impermanence (*anicca*)Step 14—Contemplating on fading away (of lust) (*virāga*)Step 15—Contemplating on cessation (of suffering) (*nirodha*)Step 16—Contemplating on letting go (of defilements) (*paṭinissagga*)**3.3 THE BUDDHA’S BREATH MEDITATION**

**3.3.1** A few significant points should be noted here. Firstly, while the normal breath meditation pericope says, “Indeed, mindfully he breathes in, mindfully he breathes out” (*so sato va assasati sato passasati*),<sup>13</sup> the Icchā,naṅgala Sutta omits the emphatic *va* or *eva*, simply saying, “Here, bhikkhus, I mindfully breathe in, mindfully I breathe out” (*Idhāham bhikkhave sato assasāmi sato passasāmi*) [§4]. The Commentary explains that the emphatic particle *va* or *eva* is omitted here because the Buddha experiences exceptional peace (*ekanta,santattā*), because the in-and-out-breaths are always clear to him (SA 3:273).

**3.3.2** Secondly, in the breath meditation of a worldling or a learner (a saint short of an arhat), from step 3 onwards, the phrase “he trains (himself)” (*sikkhati*) is used.<sup>14</sup> This means that the practitioner has yet to attain these steps, and has to exert himself in this training.

However, in the Buddha’s case here, the verb “I know” (*pajānāmi*) is used for all the 16 stages of the breath meditation. The Sutta commentary explains that the Buddha, as one fully awakened, has no need for any more training (SA 3:273).

<sup>13</sup> Eg *Ānāpāna,sati S*, M 118,17.2 (SD 7.13).

<sup>14</sup> *Ānāpāna,sati S* (M 118,15-43), SD 7.13.

## The Discourse at Icchā,naṅgala

S 54.11

### The Buddha goes into solitary retreat

1 At one time, the Blessed One was staying in the Icchā,naṅgala<sup>15</sup> jungle,<sup>16</sup> outside Icchā,naṅgala.

2 Then the Blessed One addressed the monks, thus:

“Bhikshus, I would like to spend three months in solitary retreat.<sup>17</sup>

No one is to approach me except the one who brings the almsfood.”<sup>18</sup>

2.2 “Yes, bhante,” the monks replied to the Blessed One in assent.

2.3 Indeed, here,<sup>19</sup> no one approached the Blessed One except the one who brings the almsfood.<sup>20</sup>

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3 Then, at the end of the three months, the Blessed One, having emerged from the solitary retreat, addressed the monks:

“Bhikshus, if wanderers of other sects were to question you thus:

‘How, avuso, does the recluse Gotama mostly spend the rains retreat?’<sup>21</sup>

3.2 When you are asked thus, bhikshus, you should reply to those wanderers of other sects, thus:

‘**The Blessed One** mostly spends the rains retreat in the samadhi of the mindfulness of the in-and-out-breathing.’<sup>22</sup>

### How the Buddha does breath meditation

4 Here, bhikshus, I *mindfully* breathe in, *mindfully* breathe out.<sup>23</sup>

CONTEMPLATION OF THE BODY<sup>24</sup>

5 (1) Breathing in long,

I know, ‘I breathe in long.’<sup>25</sup>

Or, breathing out long,

I know, ‘I breathe out long.’

(2) Or, breathing in short,

I know, ‘I breathe in short.’

Or, breathing out short,

*Dīghaṃ vā assasanto*

*dīghaṃ assasissāmīti pajānāmi*

*Dīghaṃ vā passasanto*

*dīghaṃ passasissāmīti pajānāmi*

*Rassaṃ vā assasanto*

*rassaṃ assasissāmīti pajānāmi*

*Rassaṃ vā passasanto*

<sup>15</sup> See Intro (1.1) n.

<sup>16</sup> “Jungle,” *vana,saṅḍa*, or “dense woods, jungle thicket.”

<sup>17</sup> *Icchāma’ahaṃ, bhikkhave, te,māsaṃ paṭisallīyitum*.

<sup>18</sup> *Nāmi kenaci upasaṅkamitabbo, aññatra ekena piṇḍapāta,nīhārakena*.

<sup>19</sup> *Idha*. This refers to the passing of the 3 months of the rains-retreat, during which time no one approached the Buddha, except the food-bringer.

<sup>20</sup> *Nāssu’ dha koci bhagavantam upasaṅkamati aññatra ekena piṇḍapāta,nīhārakena*. Here, *nāssu’ dha* = *na* (“not, no” + *assu* (emphatic particle) + *idha* (“here, in this is teaching”). See CPD: <sup>5</sup>assu, ass-’dha.

<sup>21</sup> *Katamen’āvuso vihārena samaṇo gotamo vass’āvāsaṃ bahulaṃ vihāsīti*. Alt tr: What does the recluse Gotama do mostly during the rains-retreat?

<sup>22</sup> *Ānāpāna-s,sati,samādhinā kho āvuso bhagavā vass’āvāsaṃ bahulaṃ vihāsīti*.

<sup>23</sup> *Idhāhaṃ bhikkhave sato assasāmi sato passasāmi*. Cf the “normal” formula: *so sato’va assasati sato passasati* (eg **Ānāpāna,sati S**, M 118,17.2 @ SD 7.13). Comy says that the emphatic particle *va* or *eva* is omitted here because the Buddha experiences exceptional peace (*ekanta,santattā*), because the in-and-out-breaths are always clear to him (SA 3:273).

<sup>24</sup> In §§5-10, the Buddha lists his own practice of the breath meditation in the 16 stages according to the 4 focuses of mindfulness (*satipaṭṭhāna*), as recorded in **Ānāpāna,sati S** (M 118,15-43), SD 7.13.

<sup>25</sup> Note the 1<sup>st</sup> person quotes here, suggesting a mindful “labelling” or reflecting on the mental processes and states involved.

- I know, ‘I breathe out short.’<sup>26</sup>  
 (3) Experiencing the whole body (of breath),<sup>27</sup>  
 I know,<sup>28</sup> ‘I breathe in.’  
 Experiencing the whole body (of breath),  
 I know, ‘I breathe out.’  
 (4) Calming the bodily formation (of breathing),  
 I know, ‘I breathe in.’<sup>29</sup>  
 Calming the bodily formation (of breath),  
 I know, ‘I breathe out.’<sup>30</sup>

*rassam passasissāmīti pajānāmi*  
*Sabba.kāya,paṭisaṃvedī*  
*assasissāmīti pajānāmi*  
*Sabba.kāya,paṭisaṃvedī*  
*passasissāmīti pajānāmi*  
*Passambhayaṃ kāya,saṅkhāraṃ*  
*assasissāmīti pajānāmī.*  
*Passambhayaṃ kāya,saṅkhāraṃ*  
*passasissāmīti pajānāmī.*

## CONTEMPLATION OF FEELINGS

- 6 (5) Experiencing zest [joy],  
 I know, ‘I breathe in.’  
 Experiencing zest,  
 I know, ‘I breathe out.’  
 (6) Experiencing happiness,  
 I know, ‘I breathe in.’  
 Experiencing happiness,  
 I know, ‘I breathe out.’  
 (7) Experiencing mental formation,<sup>31</sup>  
 I know, ‘I breathe in.’  
 Experiencing mental formation,  
 I know, ‘I breathe out.’  
 (8) Calming mental formation,  
 I know, ‘I breathe in.’  
 Calming mental formation,  
 I know, ‘I breathe out.’

*Pīti,paṭisaṃvedī*  
*assasissāmīti pajānāmī.*  
*Pīti,paṭisaṃvedī*  
*passasissāmīti pajānāmī.*  
*Sukha,paṭisaṃvedī*  
*assasissāmīti pajānāmī.*  
*Sukha,paṭisaṃvedī*  
*passasissāmīti pajānāmī.*  
*Citta.saṅkhāra,paṭisaṃvedī*  
*assasissāmīti pajānāmī.*  
*Citta.saṅkhāra,paṭisaṃvedī*  
*passasissāmīti pajānāmī.*  
*Passambhayaṃ citta,saṅkhāraṃ*  
*assasissāmīti pajānāmī.*  
*Passambhayaṃ citta,saṅkhāraṃ*  
*passasimīti pajānāmi.*

<sup>26</sup> In practical terms, focusing on the first 2 factors of this tetrad, that is maintaining one’s undivided focus on the breath or one’s conception of it can lead to dhyana. However, in (**Pabbateyyā**) **Gāvī S**, the Buddha warns Moggallāna not to go into the 2<sup>nd</sup> dhyana until he has thoroughly mastered the 1<sup>st</sup> dhyana (A 9.35/4:418 f qu at Vism 153 f).

<sup>27</sup> “Experiencing the whole body (of breath),” *sabba,kāya,paṭisaṃvedī*. MA glosses *sabba,kāya* as “the whole body of breath” that is, its three phases of each in-breath and out-breath through its three phases of beginning, middle and end. The idea here is to keep our mind fully on the breath, and to bring it back to the breath whenever it is distracted. When this is properly done, we would, at this point, notice a space or pause in after each in-breath and each out-breath, ie, a peaceful space between the in-breath and the out-breath. All this (in—space—out—space) constitutes the “whole breath.” For other details, see **Ānāpāna,sati S** (M 118,18 (3)) n, SD 7.13.

<sup>28</sup> In the meditation of a worldly or a learner (a saint short of an arhat), “he trains (himself)” (*sikkhati*) is used here. However, in the Buddha’s case here, the verb “I know” (*pajānāmi*) is used for all the 16 stages of the breath meditation. Comy explains that the Buddha, as one fully awakened, has no need for any more training (SA 3:273).

<sup>29</sup> “The bodily formation,” *kāya,saṅkhāra*. The bodily formation is the in-and-out-breathing itself (M 44,13/1:301; S 41.6/4:293,15: *assāsa,passāsa kāya,saṅkhāro*). See **Cūḷa Vedalla S** (M 44.14) for explanation of *kāya,saṅkhāra*. This calming process, properly done, leads to dhyana. We can calm the mind by gently subverbalizing, “Calm, calm, calm,” or “Peaceful, peaceful, peaceful,” or simply and happily smiling at the breath. For subtler details, see **Ānāpāna,sati S** (M 118,18 (4)) n, SD 7.13.

<sup>30</sup> At this point, even after the breath has been calmed down, if we still do not experience zest (*pīti*) or the “beautiful breath,” then we should proceed to the next two steps to willfully arouse zest.

<sup>31</sup> I have rendered *citta,saṅkhāra* as singular, omitting any article, to evoke an experiential language of meditation, where we contemplate one object at a time, but each as a process, and a more or less continuous effort, unless samādhi or dhyana sets in.

## CONTEMPLATION OF THE MIND

- |      |  |   |
|------|--|---|
| 7    | (9) Experiencing the mind,<br>I know, ‘I breathe in.’<br>Experiencing the mind,<br>I know, ‘I breathe out.’          | <i>Citta,paṭisaṃvedī</i><br><i>assasissāmīti pajānāmi.</i><br><i>Citta,paṭisaṃvedī</i><br><i>passasissāmīti pajānāmi.</i>         |
| (10) | Gladdening the mind,<br>I know, ‘I breathe in.’<br>Gladdening the mind,<br>I know, ‘I breathe out.’                  | <i>Abhippamodayaṃ cittaṃ</i><br><i>assasissāmīti pajānāmi.</i><br><i>Abhippamodayaṃ cittaṃ</i><br><i>passasissāmīti pajānāmi.</i> |
| (11) | Concentrating [Stilling] the mind,<br>I know, ‘I breathe in.’<br>Concentrating the mind,<br>I know, ‘I breathe out.’ | <i>Samādahaṃ cittaṃ</i><br><i>assasissāmīti pajānāmi.</i><br><i>Samādahaṃ cittaṃ</i><br><i>passasissāmīti pajānāmi.</i>           |
| (12) | Freeing the mind,<br>I know, ‘I breathe in.’<br>Freeing the mind,<br>I know, ‘I breathe out.’                        | <i>Vimocayaṃ cittaṃ</i><br><i>assasissāmīti pajānāmi.</i><br><i>Vimocayaṃ cittaṃ</i><br><i>passasissāmīti pajānāmi.</i>           |

## CONTEMPLATION OF DHARMAS

- |      |  |  |
|------|--|--|
| 8    | (13) Contemplating on impermanence,<br>I know, ‘I breathe in.’<br>Contemplating on impermanence,<br>I know, ‘I breathe out.’                       | <i>Aniccānupassī</i><br><i>assasissāmīti pajānāmi</i><br><i>Aniccānupassī</i><br><i>passasissāmīti pajānāmi</i>                            |
| (14) | Contemplating on fading away (of lust), <sup>32</sup><br>I know, ‘I breathe in.’<br>Contemplating on fading away,<br>I know, ‘I breathe out.’      | <i>Virāgānupassī</i><br><i>assasissāmīti pajānāmi</i><br><i>Virāgānupassī</i><br><i>passasissāmīti pajānāmi</i>                            |
| (15) | Contemplating on cessation (of suffering) <sup>33</sup><br>I know, ‘I breathe in.’<br>Contemplating on cessation,<br>I know, ‘I breathe out.’      | <i>Nirodhānupassī</i><br><i>assasissāmīti pajānāmi</i><br><i>Nirodhānupassī</i><br><i>passasissāmīti pajānāmi</i>                          |
| (16) | Contemplating on letting go (of defilements), <sup>34</sup><br>I know, ‘I breathe in.’<br>Contemplating on letting go,<br>I know, ‘I breathe out.’ | <i>Paṭinissaggānupassī</i><br><i>assasissāmīti pajānāmi</i><br><i>Paṭinissaggānupassī</i><br><i>passasissāmīti pajānāmi.</i> <sup>35</sup> |

The Buddha’s dwelling

- |   |  |  |
|---|--|--|
| 9 | If one, speaking rightly, bhikshus, were to speak of<br>the ‘noble abode’ or<br>the ‘perfect abode’ or<br>the ‘Tathagata’s abode,’ | <i>ariya,vihāra</i><br><i>brahma,vihāra</i><br><i>tathāgata,vihāra</i> |
|---|--|--|

<sup>32</sup> Since the Buddha and the arhats are free of lust, this contemplation is done “vicariously,” that is, as a reflection based on past experiences or those of others.

<sup>33</sup> Since the Buddha and the arhats are free of mental suffering, this contemplation is done “vicariously,” that is, as a reflection based on past experiences or those of others. Or, they could reflect on a present bodily pain.

<sup>34</sup> Since the Buddha and the arhats are free of defilements, this contemplation is done “vicariously,” that is, as a reflection based on past experiences or those of others.

<sup>35</sup> For the “learning” set of the 16 steps of breath meditation, that for the worldling or learner saints, see **Ānāpāna,sati S** (M 118,18-22) & SD 7.13 (4).

one would be speaking rightly of the concentration of the mindfulness of the in-and-out-breathing,<sup>36</sup> as the noble abode, the perfect abode, or the Tathagata’s abode.

### Those aspiring for arhathood

**10** Bhikshus, those monks who are **learners**, who have not attained their goal,<sup>37</sup> who dwell aspiring to the supreme security from bondage—

for them, the concentration of the mindfulness of the in-and-out-breathing, when cultivated, often developed, brings about the destruction of the influxes.<sup>38</sup>

### Those arhats’ practice

**11** And, bhikshus, those who are **arhats**,  
whose influxes have been destroyed,  
the holy life lived,

done what is to be done,

the burden laid down,

reached their own goal,

fully destroyed the fetters of existence,

of right knowledge,

liberated<sup>39</sup>—

*khīṇ’āsavā*

*vusitavanto*

*kata,karaṇīyā*

*ohita,bhārā*

*anuppatta,sad-atthā*

*parikkhīṇa,bhava,samyojanā*

*samma-d-aññā*

*vimuttā*

for them, the concentration of the mindfulness of the in-and-out-breathing, when cultivated, often developed, brings about comfortable dwelling here and now and also mindfulness and clear comprehension.<sup>40</sup>

<sup>36</sup> *Ānāpāna-s,sati,samādhim sammā vadamāno vadeyya* [§3.2].

<sup>37</sup> *Appattamānasā* (mainly a complement to *sekha*), “who have not attained the goal (*arahatta*)”; (m) *~o sekho*, M 1:4,7; S 1:121,19\* (qu DhsA 140,16\*; MA 1:41,3; = *a-ppatta,arahatta* (SA); Tha 222, 1045; M I 4,1 (= *appattam mānasam etena ...appatārahatto*, MA); A 2:90,22; acc *sekham ~am*, S 2:229,24 (= *anadhigatārahattam*, SA; gen *sekhasa bhikkhuno ~assa*, It 9,11 (ItA = MA); pl *bhikkhū sekhā ~ā*, M 1:477,1:1 = 3:4,14 = A 4:362,20 (= *appatta,arahattā*, AA). (See CPD)

<sup>38</sup> Here arhathood is meant. The oldest list of “mental influxes” is prob a set of **3 influxes**—of sense-desire (*kām’-āsava*), of existence (*bhav’āsava*), and of ignorance (*avijjāsava*), as in **Saṅgīti S** (D 33,1.10(20)/3:216,9), **Sammā Diṭṭhi S** (M 9,70/1:55,10), **Cūḷa Suññata S** (M 121,11/3:108,18), SD 14.11, **Āsava S** (S 38.8/4:256,4 = 45.163/-5:56,15 = 47.50/189,29), **Ti,kaṇṇa S** (A 35.8/1:165,16), (**Te,vijja**) **Jāṇussoṇi S** (A 3.59.4/1:167,22), **Nibbedhika Pariyāya S** (A 6.63/3:414,11); **Vbh 914/384,13**; **MA** 1:86,10, 3:41,25 (ad M 1:361,24). The Abhidhamma and Comys give a list of **4 influxes**, which is also found in the Nikāyas, that is, the influxes of (1) sense-desire, (2) (desire for eternal) existence, (3) views (*diṭṭh’āsava*), (4) ignorance (D 16.1.12/2:82, 16.2.4/2:91, Pm 1.442, 561, Pm 1.-442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*) (V 3:5,27 f; **D 16**,1.12/2:81,26 = 84,5 & passim, **33**,1.11(31)/3:230,10 f; **MA** 1:62,6 f (ad M 1:6, 22, quoting S 4:256,4; SA 2:-65,1 f); **AA** 2:355 (ad A 1:241,24), 3:79,1 (ad A 2:38,28), 3:321,24 (ad A 3:245,15), 3:395,20 (ad A 3:388,1); **ThaA** 1:202,23, 214,26; **Vbh** 373,34 f; **Dhs** 1:448; **Kvu** 515,2; **Abhs** 32,6; **Mohv** 97,8; **Vism** 7.59/211,1, **22.56/683,34**). See esp **Sabb’āsava S** (M 2), SD 30.3.

<sup>39</sup> A shorter better known def of arhathood (and comy details) is “He directly knew: ‘Birth is destroyed, the holy life has been lived, done what is to be done, there is no more for this state of being.’” See **Poṭṭhapāda S** (D 9,56.3) n, SD 7.14.

<sup>40</sup> *Tesam ānāpāna-s,sati,samādhi bhāvito bahulī,kato diṭṭha,dhamma,sukha,vihārāya c’eva samvattati sati,sam-pajaññāya ca*. Cf **Silavanta S** (S 22.122,18/3:169), SD 47.4 & (**Lābha,sakkāra,siloka**) **Bhikkhus S** (S 100.4,5) n, SD 17.20.



## Conclusion

**12** If one, speaking rightly, bhikshus, were to speak of the ‘noble abode’ or the ‘perfect abode’ or the ‘Tathagata’s abode,’

one would be speaking rightly of the concentration of the mindfulness of the in-and-out-breathing, as the noble abode, or the perfect abode, or the Tathagata’s abode.”

— evaṃ —

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